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S E R M O N

PREACHED BEFORE THE

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PRESIDENT, VICE-PRESIDENTS, TREASURER, and GOVERNORS

OF THE

MAGDALEN-HOUSE CHARITY,

On THURSDAY the 5th of *APRIL*, 1764,

At the Parish Church of St. ANN's, *Soho* :

BY THE

Right Reverend *K* *DENISON CUMBERLAND*, D. D.

Lord Bishop of CLONFERT.

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MDCCCLXIV.

S E R M O N

PREACHED BY

THE REV. J. H. BROWN

AT THE

CHURCH OF THE

UNITED METHODIST CHURCH

ON SUNDAY

MAY 10TH 1880

THE

TOPIC OF THE

DISCOURSE

BEING

THE

St. LUKE XV. 10.

There is joy in the presence of the angels of God, over one sinner that repenteth.

TH E R E is no attribute which the gracious Creator of mankind appears to delight and glory in so much, as that of his mercy and tenderness towards the sons of men. They were, indeed, originally the sons of God; and, had it not been for their shameful disobedience, might have continued heirs of immortality, strangers to sin, and exempt from the power and bondage of its certain attendant, death. Yet no sooner had an envious apostate spirit seduced them from their obedience, and deprived them of their innocence; than the Father of mercies immediately decreed their redemption and deliverance. The enemy was to prevail for a time: *he bruised the heel*, and made the passage, through this world, painful and uneasy: but his defeat and shame, were to have their signal

accomplishment, when the *seed of the woman* should triumph over, and *bruise his head*.

The sorrow of our first parents after their expulsion from paradise, their attention to the laborious task then assigned them, and the few wants whereof simple nature demanded the supply; might keep them for some time ignorant, to what a degree their appetites and passions were inflamed and corrupted by their fall. But, even in their immediate descendants, *envy* and *rage* produced *murder*: and they had sad experience, that *their eyes being opened to the knowledge of good and evil*, without the power of adhering to the one, or avoiding the other, was their greatest curse: and, that whatever *wisdom* they had gained, *descended not from above, but was earthly, sensual, devilish*.

Soon did the abominations of that race provoke the Almighty to sweep them off from the face of the earth, by a general deluge. Yet still did mercy appear in the midst of judgment. The family of Noah were saved, over whom that patriarch was appointed a *preacher of righteousness*.

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Nor was mankind ever left, from that time, till Christ himself made his appearance in the flesh, without an instructor or lawgiver. Various inspired messengers were sent to declare the will of God: to press men to obedience: to shew the destructive effect of sin; its tendency to certain ruin and destruction, with the blessed consequences and glorious rewards of virtue and goodness. To these remonstrances were added the most solemn and repeated declarations from the Almighty, that *he hath no pleasure in the death of the wicked*, but was most affectionately desirous that they would *fear him and keep his commandments always, that it might be well with them, and with their children for ever*. To this, all the scriptures of the old testament, bear ample testimony.

But sweet and comfortable as the subject is, let us not digress too far, in enumerating the tender mercies of God to mankind before the appearance of his blessed Son upon earth. Alas! to wretched mortals, *dead in trespasses and sin*: who being *past feeling, had given themselves over unto lasciviousness to work uncleanness with greediness*: little could avail the most powerful arguments, so long as sin maintained

maintained its dominion over them: and they found within themselves a law, that when they would do good, evil was present with them.

Such are we all by nature: unable of ourselves to help ourselves. But when the Son of God was made manifest, according to God's eternal decree, as our Saviour and Redeemer: there was then a new covenant between God and man. A covenant not of works, but of grace. Able as God to forgive sins: and capable as man to shed his most precious blood for our redemption; and by the one sacrifice of himself once offered, to make full attonement for the sins of the whole world.

This Prince of peace proclaimed a free pardon, without exception or limitation, to all who should desire it, to the end of the world, upon the two necessary and most reasonable conditions of *faith* and *repentance*, viz. such a faith, as to have a full belief and assurance in the blessed Jesus, as a teacher sent from God, and partaker of his divine nature; and the alone mediator between God and man, by shedding his most precious blood for us. The other requisite, no less necessary for our reconciliation

tion with God, is repentance, or a sincere sorrow for sin, with an earnest endeavour, by the use of those means which he prescribes, to become better.—Whosoever accepts of the gracious offers of Christ's gospel, on these terms; is accepted by God, redeemed by Christ, and made capable of an inheritance in his everlasting kingdom. Nay our Lord assures us that the worst of sinners shall not be rejected, if they properly apply for mercy: that God and his holy angels behold their return into the ways of salvation with pleasure, and that *there is joy in heaven over one sinner that repenteth.*

To illustrate this tender and affectionate regard of the Almighty Creator, for the recovery of his miserable and lost creatures, we have three parables contained in this single chapter. That of the lost sheep; the lost piece of money, whereof my text is the moral or application; and the return of the prodigal son. These have all the same comfortable tendency, viz. To give the strongest assurances that words can convey, of God's readiness and delight in receiving and pardoning every penitent sinner.

Let us therefore proceed—

First, To examine what proof and assurances we have of the divine tenderness and delight, in receiving and pardoning repenting sinners.

Secondly, To consider what dispositions of heart these assurances of God's tenderness and delight to save and to pardon repenting sinners ought to raise in us, and what are the due returns to be made on our part.—

I shall then conclude with such observations as appear particularly applicable to the occasion of our present meeting, and of that charity which is the immediate object of our consideration.

First, Let us examine into the comfortable proofs and assurances which we have of the Divine tenderness and delight in receiving and pardoning repenting sinners; as we find them urged in the doctrine, and exemplified in the practice of our blessed Saviour Jesus Christ.

This is amply expressed, in his general invitation
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to all who are oppressed with the burden of their sins. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* He makes the same declaration to every desponding sinner, that he did to one of his apostles: *My grace is sufficient for thee, for my strength is made perfect in weakness.*

Nor were the most heinous and abominable sins, a bar to pardon and grace; whensoever a sincere repentance was apparent to the searcher of hearts. Witness, *that woman of the city of Nain*, whose scandalous life had been so notorious, that the pharisee with whom Jesus sat at meat, was offended that our Lord should suffer a person of so infamous a character to approach his person; even to give proofs of her deep sorrow and penitence; by washing his feet with her tears, and wiping them with the hairs of her head; saying within himself; *This man, if he were a prophet, would have known who, and what manner of woman this is who touched him.* Whereupon, Jesus, being acquainted with his thoughts, puts the case of two debtors, who owed to the same creditor, the one a small, and the other a large sum:

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and that the creditor, when they had nothing to pay, frankly forgave them both : asking the pharisee, which of them would love his benefactor most. And upon his admitting, that it must be he, to whom he forgave most ; our blessed Lord, moved with the signal evidences of the woman's repentance, declared that *her sins, which were many, were forgiven her, for that she had loved much* : telling her that *her faith had saved her*, and bid her *go in peace*.

In no one instance do we find the gate of mercy shut, where faith moved the sinner to apply, and due tokens of repentance accompanied the application. It is true, indeed ! we are not informed of the particular impurities of the last mentioned penitent, but left to our conjectures, whether it was prostitution, or the more complicated crime of adultery, always attended with consequences too shocking to enumerate. But we may see, in a very strong light, our Lord's treatment of an adulteress : one destitute of all defence, *being taken in the very act*. The scribes and pharisees bring her to Jesus, and quote the punishment due, by the law of Moses, to such a crime : which was that of being stoned to death :
but

but with a design to ensnare him, refer the criminal to his judgment. Upon which, our blessed Lord reverses not the legal sentence, nor seems to regard their question, but, well knowing their corrupt intentions, in referring the judgment to him. *He said unto them: He that is without sin amongst you, let him first cast a stone at her.* When conscious guilt had sent away all her accusers, and the woman was left alone, standing before her deliverer, who knew the sentiments of her heart, most mildly and mercifully asked her—*Hath no man condemned thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go, and sin no more.*

Such was the readiness of Jesus Christ to accept of, and pardon every penitent sinner, to rescue them from perdition, and restore them to health and salvation; and what he assures us *gives joy in the presence of the angels of God*: and was the greatest delight of his most holy life upon earth. Which which brings me now to consider—

Secondly, What dispositions of heart, these assu-

rances of God's tenderness and delight to save and pardon repenting sinners ought to raise in us.

The application to ourselves is very easy and plain, as St. Paul expresses the whole in one important precept, which is now become my duty to urge;—*Let this mind be in you, which was also in Christ Jesus.* If you are actuated by the same spirit of love and charity, which was the invariable rule of your blessed Saviour's actions, little need will there be for any persuasions from this place; little aid can human argument or oratory afford to enforce your imitation of so godlike an example; though I could speak with the *tongue of men and angels.* Charity, that superior excellence, will speak more movingly in behalf of the broken and contrite heart; the truly penitent and returning sinner. Where that greatest of all christian graces has taken root in the heart, it will not fail to spring forth in streams of love and mercy, sufficiently evincing the divine fountain from whence it proceeds.—I already see with pleasure, in this numerous assembly, a readiness to follow the great leader of our salvation in the glorious example, which he has set before us: and may he animate
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and assist us, in the effectual pursuit of it!—We are all sinners, and the best of us would be as totally and irrecoverably lost, as the most profligate and abandoned wretch; were it not for the same Redeemer, the same faith, and the same hope. We are assured that the design of our heavenly Father's long suffering, under such manifold provocations, as are daily given to his Divine Majesty, proceeds from his great *unwillingness that any should perish, but that all should come to repentance.* And now, let us consider within our own breasts, whether we are not bound by every tie, that can be thought of; by that of gratitude, by self-preservation, by every laudable and truly christian motive, to co-operate with God and Christ, in this great work, to the very best of our powers and abilities? Remembering, that he who shewed no *compassion and mercy to his fellow servant*, was, for that reason, excluded *from the mercy of his Lord.* And, on the other hand, that *he who converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.*

To seek and to save those which were lost! miser-
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ably lost and abandoned; is the great and important design, of this, truly christian, charity; which occasions our present meeting, and is the immediate object of our consideration. And this I now proceed, in the last place to consider—

Which I shall beg leave to do, by an humble address to humanity itself. Are we not all of the same flesh and blood? the frail descendants of the same unhappy ancestors, who became an easy prey to the wiles of that subtle tempter, who knew his advantages too well, not to make his first attack upon the weaker and more defenceless sex? The same diabolical plan has been invariably pursued, even to this our day; and can any human heart be steeled to such an insensibility, as not to sympathize with the sufferings and miseries of the unhappy victims? Blessed be God, if such there be, they certainly make no part of this assembly.—We are not to wonder; that *our adversary the devil, who as a roaring lion, walking about seeking whom he may devour*, should labour incessantly, to bring the most innocent, the tenderest, and most beautiful part of the creation to ruin and destruction. Well knowing, as from the beginning,

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ning, that no misery can possibly affect them, but what must necessarily involve the other sex in its consequences. But how should our indignation arise, at the thoughts, that he has his representatives, his factors and agents, of our own species, and in every rank and degree ! wretches, who glory in their shame, who boast of the ruins they daily make ; whilst their unpunished crimes render them the reproach of justice, and the pest of society, still make pretensions to I know not what—which they call, *Honor*. Honesty we are able to define : every man's conscience informs him clearly what it is : but this vague and unmeaning term *honor*, if collected from the daily practices of mankind, and particularly in the instances now under our consideration, seems to admit of every artifice, every species of meanness, fraud, and injustice ; of which the just reward, ought to be *some thing else*, instead of, Honor—*viz.*—just what the rich spoiler would pay to another ; if the like misfortune came into his own family.—Nothing so common, so confident, and barefaced, as the spoils of innocence ; and that inexpressible, that incurable woe, thereby introduced into miserable, and broken-hearted families ;
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without one pang of remorse, without any sense of shame, on the part of the infernal deceiver. Permit me still further to open this horrible scene.

How shocking! how insupportable to any of us! would be the thoughts of a seducer vilely insinuating himself into the affections of an hitherto dutiful and beloved child: to triumph over her innocence, destroy those seeds of virtue, which had been the constant endeavour of our lives to cultivate; in order to triumph over her weakness; and at one fatal, unguarded hour, to make her the known and infamous victim of his brutal passion! The heart, I am persuaded, of every parent who hears me, throbs, at the very supposition.— Yet, believe me! wherever virtue makes its residence, be it in the cottage, or the palace; the same woe, the same unutterable distress, is the certain consequent of such a diabolical triumph.— But what becomes of the unhappy victim! whose very beauty and innocence, concurred with the well-dissembled vows of her wicked seducer, to render her a more easy prey to his brutal passion! Alas! the irrecoverable step once taken, she dares not look back.—Convinced by sad
expe-

experience, of the falsehood and baseness of mankind, to whom should she fly? She dares not meet the eye of an offended, and enraged parent, whose misery and ruin, she now sees connected with her own.—Having nothing to plead, when virtue and innocence are gone, she experiences the taunts and reproaches of the lowest of those wretches, who rejoice to see her placed upon a level with themselves. *The very abjects come together against her unawares, making mows at her, and ceasing not.*—Being thus become the scorn and reproach of her former friends, the object of universal detestation, unknowing where to hide her guilty head, she now persists in prostitution, out of mere necessity, and for a wretched maintenance, compleats the ruin, not only of a corrupted infectious body, but of an immortal soul; for the redemption of which, her blessed Saviour had paid the full price.---But alas! the measure of her iniquities being full: faith no longer operates: not one petition for grace, not one penitent thought or wish. She, herself, then becomes the seducer of the other sex; glorying in her revenge; verifying that curse denounced by the prophet Jeremy against the Jews; *I have brought*
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upon them, against the mother of the young man, a spoiler at noon day. I have caused him to fall upon it suddenly, and terrors upon the city.

Terrors indeed! upon every city, arrived to this abandoned pitch. Where, *the thoughtless youth goeth after her, as an ox goeth to the slaughter, or a fool to the correction of the stocks, till a dart strikes through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life:* and both become the objects of the Divine vengeance against incorrigible, and unrelenting sinners.----

These are pictures, my brethren! too full of horror, to be dwelt upon any longer.—Is there, therefore, a place of refuge, whither the penitent, if she happily becomes such, may repair to, and be sure of a kind and charitable reception? where, as the prophet Ezekiel expresseth it, *Ye shall remember your ways and all your doings wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all the evils that ye have committed, and shall know, that I am the Lord, when I have wrought with you, for my name's sake, not according to*
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your wicked ways, nor according to your corrupt doings.

Blessed be God for his mercies! Such a place there is now provided,—where, every motive to repentance, every inducement to reformation is constantly urged, and warmly pressed, by the generous, the pious, and illustrious, proposers, subscribers, and supporters, of this truly christian charity, towards the bodies and souls of those who claim its aid. Which, doubtless has been the cause (and ever must) *of joy, not only in the presence of the angels of God in heaven, but of all true christians here upon earth.*

Persevere therefore, and pursue your plan, ye true followers of your blessed Master, in this labour of love:—And may its blessings and rewards constantly attend you, and your posterity! View with a joy not to be described, a joy wherein you participate with angels, the happy accounts of your own registers. See how many you have restored from death to life: how many by your goodness have been rescued from being the pests, to become useful members of society. Restored to health of body,

to peace of mind, to their parents, to their friends, and, what is more than all, to their God. How must the thoughts of these things refresh your minds with a joy not to be described, when you shall be quitting this transitory life, and going to reap the full reward of your charity, your prayers, and your alms, which like those of the good Cornelius, are already gone up *for a memorial before God*, and to procure for you, in his kingdom, a happiness for evermore!—WHICH GOD OF HIS INFINITE MERCY GRANT, FOR THE SAKE OF HIS BLESSED SON OUR SAVIOUR JESUS CHRIST OUR LORD.

F I N I S.

Magdalen-House, Prescot-street, Goodman's-fields, March 22, 1764.

General Account of the Receipts and Disbursements.

	l.	s.	d.	l.	s.	d.
Total Receipts from the Commencement to April 12, 1759,	6310	15	2			
Disbursements from Ditto to April 25, 1759,	2750	9	2			
Balance of that Year's Account				3560	6	0
Receipts including the Balance of the last Year, from April 12, 1759,	6519	3	3			
to April 2, 1760,	3118	4	3			
Disbursements from April 6, 1759, to March 25, 1760,				3400	19	0
Balance of that Year's Account						
Receipts including the Balance of the last Year, from April 2, 1760,	5381	12	7			
to March 2, 1761, inclusive,	4325	14	9			
Disbursements from Ditto to Ditto,				1055	17	10
Balance of that Year's Account						
Receipts including the Balance of last Year, from March 2, 1761,	3806	13	7			
to December 31, 1761,	2617	2	6			
Disbursements from Ditto to Ditto,				1189	11	1
Balance of that Year's Account						
Receipts including the Balance of last Year, from December 31, 1761,	4495	9	0			
to December 31, 1762,	3160	3	2			
Disbursements from Ditto to Ditto,				1335	5	10
Balance of that Year's Account						
Total Receipts from the Commencement of the Charity to	20783	1	6			
December 31, 1763,	18575	12	0			
Total Disbursements from Ditto to Ditto,				2207	9	6
Balance in Hand						

Receipts from the 31st of December, 1762, to the 31st December, 1763.

Balance of last Year's Account (being Part of 2200l. Bank Annuities)	1335	5	10			
General Receipts for Benefactions	1728	15	7			
Ditto Annual	342	13	0			
Interest of 2200l. Bank Annuities, 3 per Cent.	76	10	0			
Work done by the Women, as making fine and Slop Shirts, various						
Sorts of Millinery and Household Linen, which Money has been	225	9	4½			
received						
Collection at Chapel	1101	12	10½			
				4810	6	8

Disbursements from Ditto to Ditto.

Repairs and Buildings	129	14	4			
Cloathing, and Household Linen for Women taken in during this	273	17	8			
Time, and new Cloathing for those in the House	26	5	10			
Furniture, &c.						
House-keeping for Provisions and other Household Expences for 290	1354	18	7			
Women, so many having been in the House during that Time,						
and upon a Computation seldom less than 100 at a Time						
Apothecaries Bills for Medicines, charged at lowest Prices	60	0	0			
Stationary, Printing, Advertising, and other Incidentals	135	5	0			
Rent of House and Salaries of Chaplain, Matron, Assistant-Matron,	500	9	3			
Steward, Porter, Messenger and Nurse						
Paid for providing in a decent Manner, Cloathing, and other Ne-	122	6	6			
cessaries for the Women who have been sent out to Service, re-						
conciled to their Friends, or otherwise happily disposed of in the				2602	17	2
World						
Balance in Hand				2207	9	6

Since the Opening the House 10th *August*, 1758, to 22d *March*, 1764, Five Hundred and Eighty-Three Women have been admitted; the following is the State of Admissions and Discharges during that Time.

Reconciled to, and received by their Friends	—	—	—	63	Allowed	65	8	6
Placed in Services in reputable Families and to Trades	—	—	—	196	Ditto	724	9	0
Proved Lunaticks, and afflicted with incurable Fits	—	—	—	23				
Died	—	—	—	10				
Uneasy under Restraint and at their own Desire	—	—	—	53				
Never returned from Hospitals, to which they were sent to be cured	—	—	—	28				
For Faults and Irregularities	—	—	—	94				
Now in the House	—	—	—	116				
				583				

Fifteen Women who were discharged the House are since well married. And many who were dismissed from Uneasiness under Restraint, by their own Desire, and for small Faults, have, rather than return to their former evil Course of Life, gone into industrious and honest Employments however laborious, and are likely to live with Reputation in the World.

CONDITIONS.

TWENTY Guineas is a Qualification for a Governor for Life.

An annual Subscription of Five Guineas is a Qualification for a Governor for one Year; which Subscription, when it amounts to Twenty-five Guineas, is a Qualification for a Governor for Life.

Every Lady subscribing as above, is entitled to vote personally, or by Proxy, provided such Proxy be brought by a Governor.

Such Persons as are desirous to contribute to this Charity, are requested to send their Subscriptions to the *Treasurer*, ROBERT DINGLEY, Esq; in *Little St. Helens, Bishopsgate-Street*; or to the following Bankers; Sir *Charles Apgill, Nightingale*, and *Wickenden*; Messrs. *Brassey, Lee and Son*; Messrs. *Henton, Brown, and Son*; Messrs. *Martins, Stone, and Blackwell*, in *Lombard-Street*; Messrs. *Fuller and Co.* in *Birchin-Lane*; Messrs. *Colebrook and Co.* in *Thread-needle-street*; Messrs. *Hoares*; Messrs. *Gosling, Bennet, and Gosling*; and Messrs. *Child and Co.* in *Fleet-Street*; Messrs. *Drummond and Co.* at *Charing-Cross*; Messrs. *Backwell, Sir William Hart, and Croft*, in *Pall-mall*; or to the Steward at the House.

To such as are inclined to become Benefactors by their Will, the following Form of a Legacy is recommended:

“ I give and bequeath unto *A. B.* the Sum of _____ upon trust, and to the intent that he do pay the same to the *Treasurer* for the Time being, of a Society who now call themselves the *Governors of the Magdalen-House Charity*, in *Prescot-Street, Goodman's-fields*; which said Sum of _____ I desire may be paid out of my personal Estate, and applied towards carrying on the charitable Designs of the said Society.”

P R E S I D E N T.

The Right Honourable FRANCIS Earl of HERTFORD.

V I C E - P R E S I D E N T S.

The Right Honourable ROBERT Lord ROMNEY, F. R. S.

Sir GEORGE SAVILE, Bart.

Sir ALEXANDER GRANT, Bart.

Sir SAMUEL FLUDYER, Bart. and Alderman.

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PHYSICIAN. Dr. Thomas Dawson.

SURGEONS. Mr. Edmund Pitts, Mr. John James.

APOTHECARIES. Mr. John Pearce, Mr. Henry Haskey, Mr. Edward Curteis.

The above Gentlemen attend, and perform the Duties of their respective Offices, without Fee or Reward.

Prayers are read in the House twice every Day, by the Chaplain of the Charity.

A Book, containing the Rules of this Charity, may be had Gratis, by any Person's sending their Names in Writing to the Secretary, at his House in *Thread-needle-street, London*; or of the Steward, at the House.

P R E S I D E N T

The High School of the City of New York

V I C E P R E S I D E N T

The High School of the City of New York

1890-1891

1890-1891

1890-1891

T E A C H E R S

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